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zum eisernen Bestand des Kanons der Burnsanekdoten. Sicher ist nur, dass die kühne Tat des Dichters, wenn er sie begangen hat, von seiner vorgesetzten Behörde nicht bemerkt, oder nicht beachtet wurde." (274)

One misses from Professor Hecht's work a discussion of Burns's command of English, a disputed point concerning which some persons still need edification; one misses a summary of Burns's position in the whole stream of 18th century English and Scottish poetry. I wish too that the author had seen fit to take up the matter of Burns's fame south of Tweed, and to give us a few paragraphs on the universal elements in Burns's poetry, those qualities which make it appeal to a Swiss or an American, as well as to a Scot. But despite these omissions—and perhaps it is too much to hope that any one book can ever state the whole case for Burns—Professor Hecht's study seems to me the best book to which to turn for a statement of the important facts of Burns's life and work. It should be made generally available in an English translation:

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SCHÜTTE, GUDMUND: VOR MYTISKE KONGERAÆKKE. Studier fra Sprog og Oltidsforskning, Nr. 105. V. Pios Boghandel, København, 1917.

This study is one of a series in which Mr. Schütte attempts to penetrate the chaos of the early genealogies of the Danish chronicles. The results of the investigation can be summed up in the thesis: The Danish genealogies contain far more mythic elements than has usually been supposed, and in these elements we find the same development of religious belief that we know from historical and archeological evidence.

The author has based his work on the genealogies of *Saxo*, the *Leire Chronicle*, the ballad *Dansk Kongetal*, and the Wessex genealogies. The field covered is so vast and the material so elusive that, as the author states, he cannot hope for finality in the conclusions. The study does, however, throw new light on the whole field, and must be carefully considered by future investigators.

I shall first give briefly a summary, without comment, of the results the author believes to have established, tabulating the characters he believes to be of mythic origin.

Saxo A has Humble as progenitor. He is probably connected with the Aud-Humbla of the *Edda*. Huala of the Wessex genealogy probably should be *Humla. We seem to have a common Gothonic progenitor parallel to the Gallic war-god Camulos and the Irish hero Cumal. In *Saxo* this mythic figure has been confused with the Humble of the *Hervararsaga* and of the *Lay of Angantyr*.

In the group Hermod, Fridlev, Frode Fredgode, Hjarne Skjald, Høgne, Hedin, all are gods in disguise. Hermod is a Danish representative of Odin as Sigmund is a Swedish. He is the Herman or Hartmuot king of Normandy mentioned in the *Rabenschlacht* and *Kudrun*. The story of his death is a sacrificial drama: Odin's representative sacrificed to Odin—Odin to Odin. So also in the *Kudrun*. Hartmuot=Odin carries off and marries Kudrun the Odin priestess; Hêrwic=Odin slays Hartmuot and replaces him as god-representative.

Frode and Fridlev=Frey. The Frode-peace is the ritualistic festival during the Frey sacrifice. Hjarne Skjald is a divine figure probably Brage. He reappears in the Hjadning legends: O. N. Hjarrandi, O. E. Heorrenda, M. H. G. Hôrant. Place names give evidence of his worship. Here belongs also the Hjadninga-víg, which represents the ever recurring sacrificial act.

Helge, Hrolf Karl, Thora, Yrsa, Adisl, Skuld,—all are mythic except Hrolf Karl, who probably is a Thor's priest. Helge=the Holy One wins Thora at Thorsö, a place holy to Thor. Parallel is the story (*Saxo* Bk. 3) of the Norwegian Helge wooing Thora, daughter of the king of the Finns, and winning her through the help of Hader. Another parallel is Snorre's account of Kong Hölge of Haalogaland and his daughter Thorgerd Hölga-brud. The names indicate the incest motif known from the Helge, Thora, Yrsa legend. The incest motif is of religious importance, cf. the Sigmund (=Odin) and his relations to his sister. Still another parallel is Helge of Norway's wooing Helga, daughter of Ingjald, (*Saxo* Bk. 6), and winning her through the aid of Starkad=Stark-haðr=Hader=Hqðr. The legend is based on the same legend as the one cited above. Helge=Thor; Thora=Thorgerd Hölga-brud. Place names confirm this conclusion.

Yrsa, Adisl, Hrolf. Yrsa=Irpa, sister of Thorgerd Hölga-brud (Detter: Z.f.d.A. 32, 394); Hrolf has nothing to do with myths. Adisl, however, is connected with the mythic Yrsa, and, in the *Leire Chronicle*, with Rakke, Hlér, and Snio—clearly mythic figures. Adisl=Ansegis, the Franco-Saxonian progenitor. This common-Gothonic figure has been combined with the human king Ad(g)isl of Sweden.

Hundekongen (i.e., the Dog-king) and Kong Hane. The legend of the Dog-king has been classed by Ollik as a late comic legend. However, its connection with Adgisl=Ansegis shows that it must be a very old tradition connected with early sacrificial rites. Hund and Hane (=dog and cock) were regular sacrificial animals. The prevalence of the H- initial also confirms the mythic origin of the legend.

Eyr and Ler (*Saxo* Bk. 2)=Aegir and Hlér, gods of the sea, sons of Fornjot, the storm giant. Hesca, mentioned with

them, is probably of the Fornjot family. Or is Hesca = Esca diminutive of Ansegis? Snio = Snjórr, the son of Fornjot. Place names indicate the worship of these figures. Röde, or Röd, (*Saxo* Bk. 7) because of association with Snio probably belongs here.

Höder and Balder, of the well-known Balder story, are purely mythic figures. Hader, son of Hlenne (*Saxo* Bk. 6), the slayer of Starkad, is identical with Balder's opponent. Hader slays Starkhader, i.e., the god slaying himself to himself. The killing takes place at (H)roliung heath, probably the place holy to Rotho *Hroði or *Hrauði, i.e., "the destroyer" or "the famous," the god invoked by Starkhad. *Hroliung probably *Hroiskelda. *Hrode = Frode, Frey.

The Siklings: Yngwin, Sigvald, Sigar, Sigvald are Odin representatives brought at a late date into the heroic legend. The syllable Sig-, the home near Sigtuna, the death of Hagbart and Signe by hanging—all point to Odin and Odin ritual.

Summarizing we have the following results bearing on the development of religious faith.

1. The impersonal divinity, f. ex. the sun, the heavens, etc. No representative in heroic legend.

2. The god as animal or giant. Numerous figures heading genealogies: Adisl, the Dog-king, Snio, Ler, etc.

3. The god in human form, often with name disguised because of tabu. The gods Nerthus, Njord, Frey, and Freya, Helge = Thor, *Hrode are represented by Frode, Fridlev, Helge, Hader. These figures by confusion are at times placed before those of group 2 in the genealogies.

4. Odin immigrated from the South at end of Scylding period. The late position of Odin and Thor have prevented their undisguised names from appearing in legend.

The investigation aims to open a new approach rather than establish final results. This the author has accomplished.

The detailed conclusions seem to me to rest on very meager evidence. Probably the weakest point in the argument is the identification of Adgisl with Ansegis. It is not easy to say that it is wrong; but the author has given no proof, merely his opinion, that the identity is real. And on this identification rests the argument for the mythic origin of Yrsa, and the whole explanation of the Helge-Yrsa legend, likewise that of the Dog-king. The whole study suffers from too daring identifications, f.ex. Hesca = Esca = Ansegis (probably); Röde = Son of Fornjot. For both of these contentions we have nothing but the author's word; he gives no proof. But in spite of such weaknesses, the author has, as I have already stated, opened a new approach to and a new view of the genealogies; and his work must be considered by any future investigator.

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